

INMAN

Located five miles south of Fayetteville, 875 feet above sea level, bordered on the east by the Flint River, on the south by the city limits of Woolsey, on the west by Woolsey-Brooks Road, and on the north by the settlement known as Harps, there are the twenty landlots that were formerly incorporated as Inman. Once a bustling center of farming and commercial activity, the community now boasts of a post office, a general store, and two churches as its centers of community life, but, oh, the memories.....

The territory that is now Inman was originally settled soon after this land was acquired from the Indians. A list of those persons who drew land lots in this area in the land lottery of 1821 is shown in Appendix I. Most of those who drew lots soon sold them to others who were more interested in coming here to settle. Among the early settlers were William Stubbs and his brother-in-law, Elisha Hill. Both of these men prospered and soon acquired several land lots.

Mr. Hill's property extended across the Flint River and he built a bridge to accommodate not only himself but others who would cross. The bridge across the river is still known as Hill's Bridge.

Mr. Stubbs also had a bridge built across the river but we cannot determine now exactly where it was located. In 1829 the road commissioners of the 5th District and later the road commissioners of the 4th District, were instructed by the Inferior Court Justices to open a road from the Henry County line to intersect the road leading from this (illegible) to Robinson's Mill, crossing the Flint River at Stubbs Bridge and going on towards English's Mill.² The location of Robinson's Mill is unknown but English's Mill was where Starr's Mill now is.

Elisha Hill and William Stubbs came to Fayette County in 1826 and 1827, respectively.³ Other early settlers were Drewry (Drury) Banks who drew LL 21 in the 5th District in the 1821 Land Lottery, William McBride who drew LL 26 in the 5th District, and Archibald McLucas who purchased LL 8 in the 5th District in October 1829. William Hightower and his grown children with their families moved to Fayette County in 1826 and settled northeast of I_nman.⁴ Across the Flint River were Robert J. Henderson, Jonathan Mitchell, and John Chambers, among others. Other early settlers included Mozee Harp in 1844, Bogan Mask in 1851, and Ambrose W. Gray, also in 1851.

The first step toward achieving a "community" here occurred when Rowland Stubbs deeded one and one-half acres of land for a meeting house on February 6, 1849.⁵ This was in LL 246 of the 4th District across the road from the present cemetery. Liberty Chapel, as this Methodist

meeting house was known, attracted worshipers from a wide area, from across the river in what is now Clayton County as well as from this section of Fayette County. The first trustees were Elisha Hill, James Hightower, Mozee Harp, and Thomas Turner.

The earliest preachers were circuit riders. Rev. Alfred Dorman was one of these. Local preachers also served. These included Mozee Harp, Bogan Mask, Daniel McLucas, J. W. Elder, and Thomas Lunsford.

In December 1853 another acre of land was obtained and long before the War Between the States a new church was built across the road from the old one. Two new trustees were added: A. W. Gray and William Chambers. In this building a space was left back of the pulpit for the slaves to sit in. The white people sat on the sides and in front.

The first pastor on record was W. W. McIntosh who lived in Fayetteville and served several other churches. In those days they sometimes had preaching during the week and especially on Saturday. This was no occasion for dress and the people often came in their work clothes. The men would stop plowing, strip the gear off the mule, and ride to church.

Day schools were scarce and many people were taught to read the Bible at Sunday School who had no other opportunity to learn. The Sunday School teacher also taught the blue-back speller. ⁶

Large families were the rule rather than the exception. Ten and

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more children in a family were not uncommon. Jamison Henderson had thirteen children by his first wife and one by his second wife. William and Amelia (Fann) Hightower had ten children; their granddaughter, Charlotte Hightower married Daniel Allen McLucas and they had ten children. Jonathan Mitchell, who married Sallie Hightower, had twelve children; one of his grandchildren, John Tarpley Mitchell, had seventeen children. These people believed in the Old Testament command to "be fruitful and multiply".

The community was close-knit and transportation was poor so the young people's social life took place close to home. Marriages between children of neighboring families were quite common. Soon it seemed that everybody in the community was related in one way or another. Even today it is wise not to talk about anyone to someone else because they are certain to be kin.

7. From the various family histories compiled by Sallie Hightower Hawkin & Joseph Moore

~~Civil War~~
THE WAR BETWEEN THE STATES

The farms around Inman were drained of their young man power by the Confederate Army. Some of those who served were Daniel Allen McLucas, who was made a captain and later a major; Daniel McLucas, ^{was} elected first lieutenant of Co. C. 53rd Georgia Regiment and later promoted to captain; Henry Mitchell and his brothers, George Carroll, Jonathan, Marsey, and Raleigh, all of ~~whom~~ died as a result of service; John Nelson Hightower (suffered fatal wounds) and his brothers, James Osgood Andrew and Jefferson B. Hubbard Stubbs served in Co. A. Bartow Artillery. James Henderson served in the Confederate Army; his brother, Thomas J., was killed in battle. ⁸

Foragers from Sherman's Army came into this area looking for food and any other loot they could get. They went to the Ambrose W. Gray plantation and demanded all the meat from the sm~~oke~~kehouse and the grain that was stored for use on the plantation. Being given more than they could use, they poured the rest on the ground and had their horses trample it so that it could not be used. Such wanton destruction caused great bitterness toward the Yankees that lasted many decades.

Mr. Gray died in 1867 but in 1876 his wife, Sarah C. Gray, filed a claim under Act of Congress of March 3, 1871, for the allowance of a

made in the CSA

claim for property taken for the use of the Army of the United States.

Her claim was for

	Value
5 mules	1000.00
2000 lbs. bacon	400.00
256 lbs. of lard	51.20
600 lbs. of flour	30.00
6 bu. meal	6.00
100 lbs. honey	20.00
17 lbs. butter	4.25
700 lbs. salt	21.00
6 sides leather	<u>24.00</u>
Total value	1556.45

Mrs. Gray's claim stated that this property was taken for the use of the 3rd Kentucky Cavalry commanded by General Killpatrick on or about the 3rd day of September 1864.

In another incident, a Yankee soldier became ill and was taken in and nursed by the Banks family. In spite of all the good treatment he received, the soldier died and is said to have been buried in the Tandy King cemetery.

Others tell of occasions when Yankee soldiers, bent on taking loot, came across a Masonic emblem belonging to the man of the house who was away serving in the Confederate Army. The Yankee officer felt bound by his bond of Masonic brotherhood and left the goods in that home undisturbed.

CHURCHES

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Liberty Chapel M. E. Church continued to grow after the War. By 1883 there were eighty-nine men and one hundred thirty-one women listed on its Register of Members. Pastors who served this church were W. N. McIntosh, ^{AND} J. R. Smith. It was changed to the Inman Brooks Circuit about 1890 and had the following preachers: C. M. Virdell, H. L. Embry, C. S. Wright, G. W. Thomas, W. C. Davis, N. E. McBrayer, B. E. L. Timmons, J. W. Bailey, J. S. Askew, A. E. Scott, R. P. Tatum, J. S. Hill, C. D. Read, and J. R. Jones.

In 1920, the church was moved to Inman and the name was changed to Inman Methodist Church. The pastors here were A. W. Conway, W. E. Brown, Z. Speer, J. R. Terrell, J. S. Askew, W. R. Williams, J. C. Callaway, V. O. Gentry, L. P. Huckaby, G. H. Stone, Z. V. Hawks, T. W. Holbrook, H. G. Garrett ('40-42), Lamar Cherry ('42-'44), W. J. Graham. In 1945 the conference year was changed to begin in July. Pastors after this were Jacob Lackey, ^{R.} E. Whatley, Fred Stinson (July '47-July '48), J. R. Thompson, C. E. Spier, Jr., Roy Fiske, Gerald McCray, Estell Casebier, Darold Storm (1960), Robert Partridge, Paul Bone, In 1967 the church completed and moved into its new brick building. Pastors here have been Rev. Markins, who supplied for a few months, Ed Cook, Harry Tindell, and John M. Rhodes. 9

Rev. Rhodes and his family were the first ones to live in the new brick parsonage beside the church after it was completed in 1973.

It would be wonderful if we could say that all was sweetness and light in the church but people were human back then as well as now. In the minutes of Liberty Chapel Church we find the following record of trial:

TRIAL OF (Name Withheld)⁸

On March 24th committee of investigation reported evidence sufficient to sustain charge against (). Under direction of Pastor Committee of J. A. Nash, J. W. Chambers, and J. W. Dixon, served the accused with bill of charges and specifications which duly cited him to trial.

On May 26th the accused, through J. W. Chambers, before the trial committee consisting of J. A. S. Chambers, J. L. McLucas, J. D. Crawford, W. A. D. Moore, J. A. Lunceford, plead guilty to the charge of theft & the sentence of expulsion was pronounced by the preacher in charge.

J. W. Chambers
Secty.

May 26th, 1894

In 1920 there was disagreement within the church about building a new building in ~~Ir~~^{Ir}man near the railroad and the "town" area. The road to Liberty Chapel Church by the cemetery would become impassable at times causing services to have to be called off. Formerly a number of people from across the river had attended services at Liberty Chapel and its central location was desirable. However, by 1920 very few persons came from Clayton County and most of the church members thought

the advantages of moving the church would far outweigh the disadvantages. Some, however, thought the building should remain near the cemetery where it had always been and they strongly opposed the move.

Rev. Conway, sent here by the Conference, favored the move and encouraged the members in building the new church. John T. Burch and Will Harp donated timber, C. C. Reeves sawed it, Joe Callaway, Leroy Callaway, Raymond Minter, Fred Whitaker, and others worked at building the church. By community effort the building was completed and served the congregation for over forty-five years until construction of the brick building in 1967. However, those who strongly opposed the construction of the Inman Church were never persuaded that it was the right move.

In 1977 the pastor is Rev. John M. "Dusty" Rhodes and the trustees are John B. Harp, Sr., Herbert Peeples, Mrs. Irene Duncan, Griffin Lunceford, John Drake, and William E. (Bill) Harp.

NEW HOPE METHODIST EPISCOPAL CHURCH

Less than twenty years after slavery was ended, the black people in this area organized their own church. On December 15, 1880, land for New Hope Methodist Episcopal Church was purchased from the estate of Moses L. Turner, Henson Turner, executor. Trustees of the church were Alfred Travis, Sam Curtis, Spenser Gay, Jack Irving, and Jesse Grooms.

The deed states "...in consideration of his desire to promote the welfare of the church and aid in the dissemination of religious truth as well as in consideration of \$10 cash in hand paid...." two acres in LL 11 of the 5th District were deeded to the church. The deed was witnessed by James McLucas and D. A. McLucas, J. P. //

The church moved from a frame building into a new masonry building about 1955 during the time that Rev. G. P. Wilson was pastor.

Rev. C. O. Gordon is serving as pastor in 1977. The trustees are Homer Brooks, Charles Hose, Willie Hugh Brooks, Willie B. Coggins, Calvin Hand, and Rufus Prayor.

MOUNT OLIVE BAPTIST CHURCH

This church was located in LL 246 of the 4th District. The road beside which it was located is no longer used. It served the black people in this community until the 1930's.

BUSINESS AND COMMERCE

The first store of which we have record was the one opened by Daniel McLucas around 1885. Operated under the name of D. McLucas and Son, the business prospered. In addition to handling dry goods, groceries, and hardware, Mr. McLucas was a cotton trader. He shipped to S. M. Inman & Co., cotton brokers, in Atlanta. When Inman Post Office was established in 1887, John L. McLucas was asked to select a simple easy name for it and he thought of his respected cotton-broker friends and selected the name "Inman" for the new post office.

Inman Cooperative Mercantile Company was organized in 1891 with F. M. Davis, J. W. Chambers, L. E. Womack, and T. E. Nipper as directors. It went bankrupt and in 1902 the property where it was located was sold by W. N. D. Dixon, receiver for Inman Cooperative Mercantile Co.⁹

With the coming of the railroad in late 1888, Inman rapidly expanded. John T. Burch had a cotton gin located where the Ralph Lambs now live which burned in the early 1900's. In 1910 Inman Gin and Warehouse Company was incorporated with \$5000 capital stock. The incorporators were E. B. Welden, C. B. Nipper, J. T. Burch, J. A. S. Chambers, A. V. Kent, A. P. Sams & Co., J. J. Sams, R. P. Minter, C. D. Redwine,

p. 8 Charter Record

F. B. Brown, J. H. Stephens, J. A. Burch, W. L. Burch, W. B. Hollingsworth, John B. Welden, H. R. Harp, A. J. McLucas, J. G. Hightower, J. O. Turner, F. F. Brown, H. Kent, J. W. Graham, John McLucas, A. O. Blalock, from Fayette County, and from Clayton County, Mrs. S. P. Sams. ¹⁰

The gin was located west of the railroad and south of the road, largely on the railroad right of way. There was a large concrete reservoir dug into the ground where water was stored to be used to make steam to power the gin. A gas pump pumped water some 300 yards from a small stream where Lamb's Pond now is to the reservoir.

Inman Mercantile Company was incorporated in March 1912 as a general retail and wholesale mercantile and general farm supply business selling such things as dry goods, notions, groceries, hats, shoes, clothing, hardware, farm supplies, mules, wagons, and such, including the buying and selling of guano, cotton, machinery, cotton seed hulls and meal and anything else. Stockholders were W. E. M. Harp, J. T. Burch, Dr. E. B. Welden, Dr. J. B. Welden, A. C. Welden, H. R. Harp, and C. B. Nipper. " *Charter Record p. 14*

There was another store owned by Dr. Chambers and operated by Albert Sams and Jeff McLucas. Ben Pierce and later Bill McBrayer had a blacksmith shop. Also on the main street there was a sawmill and a gasoline powered grist mill.

Around 1925, M. T. Lamb had a store where Inman Mercantile Company had been. About 1946 Mr. Lamb built a new building beside Highway 92 and moved his store there. He operated this store until his death in 1964 when it was turned over to his son, Paul, who operated it until his death in 1973. Paul's son, Marvin, succeeded him but after a couple of years the store was rented to Donald Kilgore and Bobby Goodman. It is now being operated by Bobby Goodman.

The McLucas store operated continuously from 1885 until the death of Miss Nannie McLucas in 1963, a period of seventy-eight years.

In addition to the permanently located businesses, there were transient traders who came through periodically. Mr. Rosenbloom, a peddler who walked through the countryside with his pack on his back, was one of the best known. It was said that he carried a line of quality goods that he sold from his pack.

The most colorful transient traders who came through here were the gypsies. When their line of decorated wagons would come through town, all the school children would have to go to the windows and look. The gypsies would camp in Gypsy Woods ^{1 mi} below Woolsey while they went through the countryside trading horses and mules and selling trinkets.